After the Last Supper.

Jesus and His disciples came to a place that was named Gethsemane and he said unto them, "My soul is exceeding sorrowful unto death, tarry ye here and watch." But when he returned to them he found them sleeping. He said unto Peter, "Simon, sleepest thou, couldst thou not watch with me one hour?" Our blessed Savior has commanded all men to pray and not to faint, therefore as professing followers of that Savior we ought to comply with that request. He has given us examples and commandments in his word that we should watch and pray that we enter not into temptation, "for blessed is that servant whom, when his lord cometh shall find watching." The Master has appointed us to watch during His absence. "Watch ye therefore for ye know not when the Master of the house cometh, at even, or at midnight, or in the morning; lest coming suddenly he might find us sleeping and what I say unto you I say unto all, Watch."

The Savior has promised that where two or three are gathered together in his name there will he be in our midst in order to bless. But what will be the consequence if he finds some of us sleeping when he comes? Will we receive the blessing he has promised? Surely not for he will quite likely say to us as he did to Simon, "Sleepest thou, couldst thou not watch with me one hour?" Many years have passed and gone since Shepherds were keeping watch over their flocks by night, but when the angels brought them the glad tidings of the Savior's birth they left their flocks and said one to another, "Come, let us now go even unto Bethlehem, and see this thing that has come to pass which the Lord has made known unto us." They did not view the star with carelessness or unconcern, but at once left all to seek the new born king. But we learn that they lost their way as well as the star. They thought it a matter of certainty, that he that was to be King of kings would make his first appearance in the great city of Jerusalem, but when they arrived at the place how sadly were they disappointed, and were heard to say, "Where is he that is born King of the Jews, for we have seen his star in the East and have come to worship him? They were told, in Bethlehem of Judea; then they became willing to turn their steps toward the little town of Bethlehem. The star appeared again unto them and led them directly to where the young child Jesus was. They became willing to bow to him, find him where they may and in what circumstances they might, they had determined to worship him and give unto him their earthly treasures.

But the star of the Savior of the world has never set. It is still shining, distinctly pointing out the way that leads to everlasting glory. It becomes us to leave all and follow him by haying all carnal notions put away from our minds, and follow the star as did the shepherds. Then shall we be led right and find the true way. It is a solemn fact that many of the professed followers of the meek and lowly Redeemer in these times set out with pretention to follow the gospel star with opinions of their own, and go on toward the earthly Jerusalem. The great pomp and splendor of this world is in their eyes. They are unwilling to turn their steps toward Bethlehem, in their eyes a despicable place to live in. If we ever expect to reap the rich reward promised, we must follow our Captain that has gone before. We must lie in the manger of humility and self-denial. When we are willing to be born again we must not expect to be laid in the golden cradle of vanity and ease, nor be clad in silks and satins and purple and fine linen, a complete pattern of the rich man which was the cause of his lifting up his eyes in hell. But like our blessed Savior we must live in the manger of humility, and go on following the Lord through evil as well as through good report, and thus follow the gospel star. You profess to know the Lord and to keep his precepts, while at the same time you revel in Vanity Fair. How many are there that are using their pens in sending to the far-off places to gather up the latest fashions that are invented by sinners to adorn their poor, weak, sinful bodies, that must soon perish and die; but when it comes to use the pen to help spread the gospel of Christ they can't do that, they are too weak! But sister whoever you are, how do you know but what your influence in that direction might be the means of bringing souls to Christ? Yet if it should be but one soul which would make the angels in heaven rejoice, you will receive a bright star that shall shine forever and forever. But while you neglect your duty in the Master's cause you are idlers in the vineyard. and are reveling in Vanity Fair. Why do such a great number love vanity better than humility? No doubt David engaged largely in vanity in his youthful days; but when old age came on and he was near the confines of the grave he prayed the Lord to turn his eyes from beholding vanity. He was tired of seeing it and well knew that it would not do to die by, and so it will be with all those that are spending and trifling away their youthful days in vanity and pride.

David also says in the 27th Psalm: "Teach me thy way O Lord, and lead me in a plain path." We read in the 25th chapter of Genesis that Jacob was a plain man dwelling in tents. In the first chapter of Zepheniah we read the Lord will punish all those clothed in strange apparel. So if the Lord would punish such away back in that old dispensation, how much more will he punish those for the same fault that are living now in the light of the glorious gospel of Christ.

If you are not willing to lay with Christ in the manger of humility here on earth, so assuredly he will be unwilling for you to reign with him in glory. They that follow in his footsteps here below and give up all earthly treasures or idols for his sake, will enter into the joys of the Lord and reign with him through endless years of felicity. Then let us all be on our watch tower for the time is short and is passing away rapidly. Watch that we may not be led astray by the roaring lion that is going about seeking whom he may devour.

Worldly joy rests on a slender foundation, so we must look far away to find the Christian's joy. This joy grows not on earth; it is planted in heaven and is watered by the stream that makes glad the city of God. With these considerations the Christian can smilingly say, "God is my portion and heaven is my eternal home." We can bear to traverse a rugged way if it terminates in a fertile country or if it conducts us to a well furnished home. And O may every Christian plant his feet upon the rock, and contemplate the billows as beating harmlessly against the pathway to our rest. If not all smooth and verdant, it is sufficiently so to give it a decided preference over those which the worldling treads. So let us hold fast our confidence and persevere to the end, and behold the triumphs of Zion and join in the trophies of redeeming grace and dying love.

While o'er the storms of life we pass,
Our barque shall safely ride,
For we are out on the ocean, sailing
To a home beyond the tide.

SUSAN SIDLE.

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An Expository View of John XIII.

16. Verily, verily I say unto you. The servant is not greater than his Lord: neither he that is sent greater than he that sent him.

We should not lose sight of the disposition they had manifested at the commencement, when each one felt that to wash the feet of the rest would be too humiliating a service. Gradually their eyes had been opened to the fact that they had erred considerably as to what constituted true greatness in the kingdom of Christ.

Now after telling them so positively that it was essential to their spiritual growth and progress, to thus practice the service of feet-washing toward one another, and that this would elevate them in the principles of Christianity. Humility, the Lord teaches us all through his life, is one of the distinctive features of a Christian life. Humility is but the offspring of love. The love that Christians bear toward one another is to be that which shall distinguish them as the true followers of the Lord. After all this teaching which has been so clearly set forth, he says "Indeed, Indeed, I say unto you, the slave is not greater than his master; nor an apostle greater than he that sent him."

It is well that the Lord did not stop at the first expression in this verse, "that the slave is not greater than his master." They were not slaves or servants. The Lord never intended that they should even suspect that he considered them as such. He had been endeavoring to teach them otherwise—that they were his friends—his chosen friends. He had taken them into his confidence. They had shared to a certain extent the power and blessing of heaven. And though they had called him Master and Lord, yet they must remember that they could not consider this service degrading for he had himself performed it toward them.

But he goes on further and says, "nor an apostle greater than he that sent him." This is the literal rendering of the Greek—*Apostolos*—one sent, a messenger—an apostle. They were the Lord's messengers, selected by him, and sent with authority to preach the gospel of salvation to a lost world. Then as his messengers or apostles, they must not consider themselves above Him who had chosen and sent them. As the Lord had come teaching them the true secret of heavenly greatness, so they should go forth and teach the world what he had taught them. In his last great commission to his disciples, just before his ascension, he impresses this great fact on their hearts, "Go ye therefore and teach all nations, * * * teaching them to observe all things whatsoever I have commanded you." And the command to perpetuate this service, as an ordinance of the church, is contained in verse 14: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

How often do we find that there are those who claim to be the Lord's apostles or messengers—for it is one and the same thing—consider that this ordinance is actually degrading. That it is humiliating there is no doubt, for the tendency of Christianity is to humiliate us, or rather kill all the self-exaltation that may be in our old natures; but degrading it is not. Nothing is degrading that will develop love and humility in the human heart, and bring us to that temperament which will enable us to do acts of kindness for one another. The Lord teaches us here that this service is not degrading even if it is humiliating, for he had just performed it himself, and therefore said that the apostle is not greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

What things? The things he had just taught them. That which they had just seen him perform, and which he had explained, and commanded them to perpetuate. The greatness of humility, the duty of rendering loving service to the poorest, and the obligation to imitate Christ are the "*things*." These things may be known and not be performed. In the practical development of this lesson will be found true happiness.

Christ desires the true happiness of his disciples. "These words have I spoken unto you that your joy may be full." "He came that we might have life [or happiness], and that we might have it more abundantly." Happiness is the result of Christianity. Humility is the opposite of pride. The latter is the offspring of the worst kind of selfishness. It is entirely foreign to Christianity. This was the state of heart of the disciples as they were harboring an ambition for the highest positions in a temporal kingdom. This kind of selfishness is detrimental to love.

How different is humility. It is the offspring of love. While pride is that disposition which is always hungering for supremacy over our fellows; humility is that which causes us to desire, if not prefer, the well-being of others. Pride is the natural outflow of a carnal heart. It needs no cultivation. If left to go unchecked, it will soon grow beyond all control and reason.

The ordinances of the church reach deeper in their requirements than mere external obedience. It is by the observance of these ordinances that the principles of the Gospel are impressed upon the mind and soul. When the principles are thoroughly impressed upon the being, the result will be seen in our every day conduct. The Lord understands our natures, and he has prescribed these ordinances, knowing that when we follow his directions in childlike obedience, we will attain to a greater degree of perfection. Humility should be cultivated, then let us not despise or neglect the means of grace provided by the Lord for its development. The labor of love is the music of life. Obedience to the Lord, and the performance of every duty will bring happiness. Then let us not close our eyes to the plain and simple teachings of Christ. "If ye know these things, happy are ye if ye do them."